48:3

Andover Newton Bulletin

Missions Issue

FEBRUARY, 1956

THE ANDOVER NEWTON BULLETIN
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This issue is dedicated to the more than 500 alumni who have gone out from Andover Newton over the past 149 years to serve in the mission field. Particular attention is called to those 116 men and women who are now serving the cause of Christ in 32 different countries around the world.

The editors wish to express their appreciation to Dr. J. Leslie Dunstan, Professor of Comparative Religion and Missions at Andover Newton, for assembling the material in this issue, and for his own contributions. Also we are grateful to each of those who have so graciously sent in articles for inclusion in this special Missions Issue.

The Editorial Committee

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THE COVER PICTURE

"ADORATION" — Taikai Sadakata *

Taikai Sadakata has only one theme which he tries to express with his brush — he is a painter of the Christ. An outstanding Japanese artist and a sincere Christian, he is never satisfied that he has succeeded in portraying the Christ, but he keeps trying again and again.

In this picture, "Adoration," Sadakata has painted a scene dear to the heart of artists everywhere in the world.

In the brown tones of bamboo he sets the nativity scene in a Japanese peasant's farm home.

The three men look expectantly at the Babe. The first one, clothed in the warm padded garments of a farmer, lifts his work worn hands in worship. The second man leans over the crib, as if to better see the child. Wonder is written on his face. The third farmer, who evidently has just come in from the cold out-of-doors, gazes down with an expression of joy.

Mary, the Mother, has very little concern for the visitors, her whole attention is for the Baby. Her hands have slipped under the cover to ease the small body and comfort should the Child be frightened by the visitors. Joseph completes the circle.

Soon the farmers must put on their sandals, pick up the bamboo walking staff, and be about their work, but for now their only concern is for the Babe of Bethlehem. They are celebrating "the first Christmas."

* This picture was brought to the United States by Ruth Isabel Seabury, and the proceeds from the sale of it go to Doshisha University. This picture and others in the Bulletin were made available through the kindness of the American Board of Commissioners for Foreign Missions. Picture of Andover Newton International Students by Lenscraft.

TABLE OF CONTENTS

Editorial Introduction 4
Dr. J. Leslie Dunstan
Professor of Missions and Comparative Religion

New Dimensions in the Missionary Enterprise of the Christian Church 6
Dr. Alford Carleton
Executive Vice-President, American Board of Commissioners for Foreign Missions

Missions Tomorrow 12
Rev. Richard Cummings
American Baptist Foreign Mission Society

Andover Newton In the World Mission of the Church . . i - viii

The Church at Work in Rangoon, Burma 19
Rev. Russell E. Brown N47

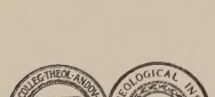
The Church at Work in Osaka, Japan 21
Rev. Stanley Manierre N52

The Church at Work in Hong Kong 23
Rev. Loren E. Noren N44

The Church at Work in South India 25
An Anonymous Alumnus

A Sermon — The Church IS the Mission 27
Dr. J. Leslie Dunstan

Andover Newton Bulletin



FEBRUARY, 1956

EDITORIAL INTRODUCTION

By J. LESLIE DUNSTAN

The Christian Church is a mission; it is God's mission among men. He created it and He will use it for His purposes. This has been understood, sometimes clearly and sometimes dimly, by Christian people in the past, and it has become almost a truism in our day. Yet all too often the meaning of the assertion is quite missed and the various factors which affect that meaning go unnoticed. If the church is to be understood as a mission, its own internal condition and its relationship to the world in which it exists must be considered. These two aspects of the life of the church determine in considerable measure the way in which the church performs its missionary role.

The internal condition of the church, that is the clarity of its knowledge of God, the faithfulness of its devotion, the firmness of its faith, the seriousness of its service, changes all the while. In one age, the church may be a sort of perfunctory institution, in which people go through habitual motions and gain a sense of peace and security. In another age the church may be vitally alive, inspiring, leading, supporting its own people and addressing its contemporaries with the word of God's saving action. In one age, the church may be quite sure of its own human strength and program; in another age,

it may be keenly alert to hear God's judgment on its ways and God's direction for its action. But whatever the church may be like within itself, it remains "the mission." It speaks of its relationship to God and of the way God deals with it.

On the other hand, the church exists in the world. The work the church does must therefore change according to the conditions of time and place. During the years of the Roman persecutions the church existed in hiding and drew new people to its fellowship quietly; after Christianity had been made the official religion of the Roman empire the church sent missionaries throughout the whole realm and did so with the support of the state. Before the modern era of exploration and colonization the church maintained itself within the boundaries of western civilization, but with the beginning of that era the church launched on a world-wide process of expansion. Circumstances determine both what the church as "the mission" can and should do.

Our age has especial significance for the church because it tests the church uniquely in both these aspects of its life. Our age forces the church to discover what it is like within itself. The movements and powers which flow through humanity unmask the inner reality of every institution. Like the house which during the peaceful summer time appeared substantial and well-built, but which fell when the winter storms began because of hidden weakness, so the groups in which men are formed are compelled to show their real strength when pressures like those of this time are put upon them. Thus a church which to all appearances has seemed strong and well organized for its task may discover itself to be impotent and unsubstantial, while a church which has appeared insignificant and inadequate may find tremendous resources of power within itself. But whatever the church finds, the fact remains that the present requires it to do some inner searching.

At the same time our age obliges the church to rethink the work it is doing. The age is a revolutionary one, with people on the march, moved by new ideas and reaching for new hopes. The programs and procedures which the church has used in the past will no longer serve, for they were suited to circumstances that have gone. The church, if it is to fulfill its role must always be relevant to its setting, so that an era of turmoil and upset poses a tremendous challenge to the church. In some way or the other the church must create and maintain a vital bond with the people about it.

These matters are the reasons why the missionary enterprise of the church is being rethought. The difficult but absolutely essential job of reconsidering what the church is to do and how it is to proceed

must be carried on. All agree that "the church is the mission;" all agree that this belief must be implemented practically and realistically. The task is to work out these agreements in detail. This task is now going on, both within the circles of those who are responsible for the missionary enterprise of the church and among the leaders and members of the church who have a deep interest in that enterprise. That which the age requires of the church, or, more correctly, that which God through the ages requires of the church, is being undertaken.

This issue of THE BULLETIN is a report to the readers as to the progress being made. How is the rethinking and readjusting moving forward? Some glimpses into the answers are given on the pages which follow. Dr. Alford Carleton, the executive vice president of the American Board of Commissioners for Foreign Missions, and the Rev. Richard Cummings of the American Baptist Foreign Mission Society relate the ways in which the two mission boards to which Andover Newton is directly connected are proceeding. Four missionaries, all graduates of Andover Newton, give brief pictures of the work they are doing, describing in their statements the newer practices in the mission enterprise. The Reverend Loren E. Noren of Hong Kong, the Reverend Stanley Manierre of Osaka, Japan, the Reverend Russell E. Brown of Rangoon, Burma, and "An Anonymous Alumnus" of Kavali, South India, have contributed the four reports. A sermon rephrases God's command to His church. A map and some pictures illustrative of the work of the church around the world complete the issue.

NEW DIMENSIONS IN THE MISSIONARY ENTERPRISE OF THE CHRISTIAN CHURCH

By ALFORD CARLETON

The world in which we live is developing rapidly in many ways. Many new dimensions are appearing. At first sight it would seem that the world is getting smaller. Certainly it is a shrinking world in terms of distance, of travel time and of communication from any point to any other upon the surface of the globe. This sudden contraction of the world has not brought a smaller number of problems before mankind, however, but a greater. Problems are now more pressing, more numerous, and more varied. The forces at work, both physical and social, are more powerful and therefore, the rate of change is greater in situations the world around. If that is true in the western world, how much more true it is in Asia and Africa where the impact of these forces has come into play so much more suddenly, and with less preparation in terms of political and social development through the previous centuries.

One of the new dimensions of the world is that of interdependence, rather than independence, as the condition of progress. Science no longer knows any boundaries. The arts have long since lost nationality. Nationalism, including our own, must be kept in its proper place along with loyalty to one's family and to one's sect and to one's local community. Nationalism must be contributory to the overall development of mankind, and no longer a form of provincialism and isolationism.

An important corollary of this new dimension of the world is that all men, and all groups of men, are now minorities. If there be any majority at all it would be that of colored races and the people of Asia and Africa. This fact comes particularly hard to the white race, which has, by a combination of circumstances and ability, held a predominant place through the century that is now closing. The white peoples of the world have more than once been outvoted in the United Nations, and we may as well get used to it for it will happen again and again. Those who have most wanted the world to be democratic, must be those who will be able to learn from equality and to exercise their influence, and their leadership, by skill and by their ability to serve mankind rather than by physical force or any presumption of superior intelligence.

The Christian Church is part of this new world, and an important part. It, too, is a minority. As one studies the history of the Church,

it is perhaps in its times of minority status that it has made its greatest contributions to mankind. That is certainly true in many lands of the earth where the Christian Church is today three percent or at most five percent of the total population. There are some lands in which it is less than one percent, though few lands in which it is not found at all. Furthermore, it is a very persistent minority, having shown its capacity to adapt itself to varying circumstances through the ages. How many organizations are there in the world today with a continuing history of nearly two thousand years? Or how many organizations that have branches or chapters in as many lands as has the Christian Church?

It is a very timely development that the Church should be found in practically all countries just at a time when a shrinking world has suddenly brought us all into a form of neighborhood. It is significant that the Christian Church is now able to think as a unit, at least in a relative degree, as it faces common problems and possibilities around the world. Furthermore, it is a very significant minority. Though the Church seldom realizes its own strength, though it is too often complacent, though it is woefully divided by sects and creeds, though it is often disorganized and provincial, yet it remains the most significant minority in the world.

In view of these changes and of the nature of the Church itself, the missionary enterprise of the Church is constantly taking on new dimensions. There is that which is timeless in the Gospel. Under all circumstances and at all times there has been something in the Gospel to speak to the hearts of men of whatever race and whatever background. Yet there is also something very timely in the Gospel, whereby it may constantly express itself in the terms and according to the needs of men of any particular age and under any particular circumstances. Hence the emergence of new dimensions.

One of these new dimensions of the missionary enterprise of the church is its much more intimate relationship to the church itself. Through the nineteenth century missionary societies and churches were quite often separate agencies. There grew up in some parts of the world the impression that the church was the child of the mission. Devolution, as it was called, became the process of the church wresting away from the mission its right to property and the control if its own organization. Now the cycle must be completed. The church must in turn become the mission.

As the Christian church reaches out across the world it must not be for self-centered purposes of mere existence, nor to wrest control from "rival" Christian agencies, nor merely to expand its own im-

portance. The church must be the mission, constantly reaching out into the non-Christian world, among its own adherents and among the adherents of other religions, and those who follow no religion at all. It is Professor Toynbee, I believe, who has said that if the Christian church disappears from the scene of history it will because it has fallen into the sin of self-centeredness.

With this new relationship of church and mission whereby the two are interchangeable, there has come a new sense of the universality of the church. That has brought decentralization. It has led to a growing consciousness that there is no single capital of the Christian world, unless in the case of the Roman Catholic church the Vatican may be so considered. Missions have come to be recognized as a two-way proposition between what used to be called the "sending" and the "receiving" countries. More properly the mission of the church may be spoken of as a multilateral plan of relationship in which abilities and needs are more important than race or sect or nation.

One consequence of this new dimension of the missionary enterprise of the church has been the stress upon the internationalization of the missionary force. For many years there has been a growing integration of the forces of the mission coming from America and from Europe, and a growing collaboration of many nations in the work. Yet until a few years ago the "native worker" was not the full colleague of the "missionary." Now, in many hopeful ways, that relationship has changed. There are places now in which it is the missionary who is associated with the national church, or some areas in which the missionary is not found at all, in the sense of someone sent from the outside world and particularly from the West. Many churches of Asia are now sending missionaries to other churches of Asia. There have been carried on in Nepal and in Hong Kong and in centers in Africa and South America pilot experiments in the matter of the true ecumenical mission, in which sending countries and receiving countries act equally, at least within the area, for the interchange of Christian workers without regard to their nationality or race. Discussions in the World Council with regard to the extension of the program of inter-church aid to Asia and Africa are a hopeful indication of this same new dimension in the missionary enterprise.

A second new dimension in the missionary enterprise of the church is the new program of study centers being organized under the auspices of the International Missionary Council, whereby the best authorities of the Christian church in each particular land, in collaboration with scholars of the non-Christian religions, will seek to work out the essential encounter between the Gospel and the ethnic religions.

There was a time when missionary conferences stopped the discussion of Islam and Confucianism and Buddhism and Hinduism because the Asian members of the councils insisted that those faiths were rapidly dying, and that the common enemy of the Christian faith henceforth, was secularism or materialism. Now materialism is still with us, and in an acute form in the case of communism, but it is no longer held that the other religions are on the way out. There are those who maintain that the Christian church will still have to work out its relationships to Hinduism, Buddhism and Islam after one has to look in a history book to find what communism was. In any case, new study centers will be organized in the areas of the principal non-Christian religions to try to reach a scientific, sympathetic and clear understanding of those faiths, and of their relationship to the particular nationalisms of those lands, so that the Christian gospel may be understandable without becoming at the same time syncretistic in any one of the countries.

Another of the new dimensions of the missionary enterprise is the new attitude to the influence and importance of the Christian layman abroad for any purpose. The church has long since lost the monopoly on the term "mission." For many years the postal address "American Mission" was used for Bombay, Johannesburg, Singapore or Tokyo and the missions of the Christian church were clearly understood. Now letters so addressed are delivered to the Embassies for the political missions or the economic missions or the Point Four missions of government. This is in part a reflection of the fact that the missionary sent by the church is now a distinct minority among the representatives of Christian lands, overseas. Where there used to be a handful of Christian missionaries, there are now a multitude of other representatives who, for good or for ill, speak to the people of those lands of the "Christian" West. Among these largest number, in many lands, are members of the armed forces. There are countless instances of generosity and nobility with which they have represented their faith to non-Christian people, often in most unconventional and informal ways. There are, unfortunately, an equal number of instances in which other members of the armed forces have sadly misinterpreted the faith to which they are considered to belong. Similarly there are great numbers of tourists. I remember a Turkish interpreter who said to me some years ago, "The only problem of the American is that when he goes abroad, he never remembers *which* is the foreigner." There are also, obviously, numbers of Christian laymen and laywomen who are abroad in missions of diplomacy, of commerce, and of study. They too must take their place in the total missionary enterprise of the church.

Efforts are being made to organize, on a comprehensive scale, training centers and programs for the integration of such men and

women into the life of the church wherever they find themselves during their residence abroad. It is hoped that, before long, such persons may have some introduction, however brief, into the life and background of the people among whom they will live as guests. They will be asked to promise to keep their Christian principles ever in their minds as they live among strange peoples, to make attendance at some Christian service part of their regular routine of life, whether they know the language of the service or not, and to interpret the life of the Christians of the other part of the world to the Christians of their homelands on their return.

The career religious worker, usually called the missionary, is still in a particular place of influence, however, because he alone of all the emissaries of the Christian church normally stays in a particular place long enough to learn the language, to understand the culture of the people, and make life-long friendships among them.

There are many implications that are still unclear as the new dimensions of the missionary enterprise unfold themselves. There is the problem of stepping up the tempo of Christian work to keep pace with the increased rate of change in society and with the growing numbers of the population. There are too many countries in which the Christian church is making satisfactory growth, judged by its own numbers of the previous generation, but in which the rate of increase of the total population is yet faster. Thus the Christian church loses ground on the whole, as one rowing up stream slower than the flow of current is actually moving down the stream as judged by a person standing on the banks. Until the Christian church can learn to row upstream one generation in twenty-five years it is not even keeping level with its own present position. There are too many cases in which social change and development are moving faster than the new pace of life of the Christian church.

A second great problem of the future is the correlation of the work of the church on a world-wide scale without anarchy, on the one hand, or bureaucracy, on the other. As one tries to get away from the centralization of the leadership of the church in New York or London or Geneva and to give a fair and equal importance to the Christians the world around in disposition of leadership and in true authority in the church, it is difficult not to become disorganized or, at the other extreme, to set up a Protestant Rome in Geneva, or somewhere else.

How much staffing is needed for efficient administration of the work? What should be the salary standards when persons representing

widely diverse standards of living in their home countries work together on fellowship teams? What should be the pattern of support when one is trying to integrate the work of richer and poorer churches, speaking in terms of this world's goods, in a common enterprise? How is it possible to integrate denominational activities, interdenominational activities, superdenominational activities, and supradenominational activities when all four types of work are found over the world at the same time? An example of denominational activity is that of the churches that still work, and often with great effectiveness, without any relationship to the presence of other Christian bodies in the same area. The interdenominational type of work is very familiar in the programs of comity, in the union institutions which have been set up, and in the united churches backed by inter-board organizations such as obtain in Japan. The superdenominational type of work is that of the confessional churches, which are international, but not ecumenical, in the sense that they have representatives gathering from over the world but not necessarily in cooperation with the other denominations.

One of the principal problems may be that of developing unity in the face of the non-Christian world without losing those qualities and loyalties which have made of the separate denominations effective units in the growing Christian movement the world around. The supradenominational work is best represented by the organizations growing out of the World Council of Churches itself, in which there is an effort in the direction of the truly ecumenical mission. This may well be the pattern of the future, but is going to require a great deal of skill and patience, and perhaps many a headache, before the patterns of cooperation, of administration, and of support are worked out in a way that is truly just, truly ecumenical and truly effective.

So the church is part of a fast-moving world. It too is developing rapidly. Its missionary enterprise is taking on new dimensions every day. There is need for greater thought, energy, imagination, sacrifice, prayer, and fellowship if we are to realize the exciting possibilities of the new day that is just before us.

MISSIONS TOMORROW

By Richard Cummings

Eight hours behind schedule we peered out the plane windows at pin pricks of light on the dark horizon. New Delhi at last! But now that we had at last arrived, what would we do for the remainder of the night? It was already two a. m. We had no hotel accommodations. This was hardly an auspicious start for our six weeks in India. But it was more auspicious than we knew.

The customs inspector evidently resented his 2:30 a. m. chore. Why did we each have two cameras? What about the portable typewriter — were we going to sell it in India? It was nearly four o'clock before we broke out of the customs room. There, outside the door, was our missionary friend, sleepy-eyed and smiling. Into his jeep station wagon went our luggage and off we bounced through the hot Indian night. We started a profuse apology for robbing him of a night's sleep and for troubling his family, but he broke in to say:

"I forgot to tell you. You are not staying with us. A good friend of mine — Baptist by the way, wants you to stay with him. I thought you would appreciate the hospitality of an Indian home."

Thus it was that Dr. Samuel Proctor, then dean of the Divinity School at Virginia Union University, and I received our introduction to Indian life and our indoctrination in the home of an amazing Christian family.

This was the only Indian Christian home we saw in six weeks that was the equivalent of normal missionary housing. The family bore an English name — shall we say Mr. and Mrs. Frederick Shaw. Each of them came from a privileged home where parents were proud to associate with the British, were transparently single-hearted in their conversion to Christianity, and as children, they received a quality of education and Christian nurture seldom given in America. At the same time, they retained rapport with their educated Hindu relations and friends. In the last part of the nineteenth century quite a few of upper strata Indian families had become Christian in like manner and from them have come outstanding intellectual leaders for the Indian Christian community.

Mr. Shaw had managed to win the respect of both the British and Indian leaders to such an extent that when independence came, the Congress Party retained him in the strategic command post he had held under British rule! Now a man in his sixties — an old man

for India — he cut quite a figure as he met us at 4:15 in the morning, a white night cap on his head and billows of cotton night shirt sweeping around, before and behind! But his hospitality was as genuine as his billowing garments and we followed him to the guest room like grateful children.

In the prospectus of three months: travel in the Orient and of continuing intimate communication with Christian Nationals and missionaries, the impression of those first six days in India has become quite accurately symbolic of the predicament that Protestant Christian Missions face in the Orient.

Mr. Shaw was a voluble, almost fiery Congress Party Nationalist. "You must stay in Delhi until I can arrange an interview with Mr. Nehru. Surely you will not leave India without seeing him!" Failing to succeed in the short notice of five days, Mr. Shaw went down the ladder to the president of India and failing again, he finally set an interview date with the Governor of the Delhi District. "Like all our leaders he has graduated from prison. Independence was not given to us. We won it, and we are proving that we can surmount the obstacles that the British did not even approach!" Even so, we could detect a bit of pride as Mr. Shaw introduced us to the Governor, making sure to emphasize Dr. Proctor's position in America and stepping into a formal photograph setting with patriarchal grandeur.

But when we visited the fittingly-simple memorial plot for Mr. Ghandi, who, even in death is still the most powerful force behind the ideals of the New India, Mr. Shaw would not get out of the car. Said he, "When Ghandi had opportunity to choose Christ he refused. That was dishonest. How could he accept Christian ideals and at the same time reject Christ? You go on. I stay here."

Mr. Shaw probably inherits his quota of orneriness but in this small episode he dramatized a conflict of very critical nature in the modern missionary movement. If Hinduism is indigenous to India, and Buddhism is indigenous to Burma, just what do we mean when we ask that Christianity become indigenous to both countries? For some people, both inside and outside Christian circles, indigenousness means a lesser or greater degree of syncretism. Even for the most astute, the line of demarcation between pagan custom and Christian ethic is often tenuous. And if we apply criteria of philosophy rather than of theology, the line often disappears.

And yet the Gospel must be purged of tangent Western elements, redefined and lived afresh in the midst of Eastern culture. This is, in fact, the continuing process of revelation. We tend to think of this

task as theological. It is theological. But it is not a task for arm chair theology. The relation of God and man must ever be relived in the agonies, cruelties and stripes of Christian discipline lived athwart pagan cultures. Those who have reduced the Cross to an academic theory of atonement will not doubt settle the problems of making Christianity indigenous without leaving their libraries. Yet if we believe that Christ established the knowledge and gift of his salvation only through the pain of torn flesh, estranged soul and crushed love, why do we think that God is going to make known his salvation on any easier terms today? Academic discipline and consecrated intellectual toil there must be. But unless theology arises out of agonized Christian living, it will be a whited sepulcher filled with the bones of dead truth which once lived.

By and large, Protestant missionary leaders are quite as keenly aware of the necessity of rooting Christianity in the soil of every nation as are the National Christians themselves. But both groups are going to have to pay a continually high price in personal dedication as the requirements of the process of revelation become more severe.

Mr. Shaw himself was not troubled about a purified Gospel truth. As we drove away from Mr. Ghandi's memorial plot, I think he was sure that he knew what it was. But he was mighty troubled about missionaries.

"We went to jail by the thousands, we lay down on the street car tracks, we faced British rifles to win our political independence. What have we got to do before you will grant us religious independence?"

Mr. Shaw was mightly troubled about the role of "foreign" missionaries.

So are all of us! For many years we have talked about colleagues and partners. "Partners in obedience" is the newest expression of this idea. We have come as guests by invitation of the National Christian Church but we are paying guests. In truth, we are bountiful guests quite to the point of patronage. We are appreciated and counted as a blessing — a somewhat mixed blessing.

To the very great credit of both National Christian Churches and of missionaries a large measure of independence has been achieved in our Baptist mission fields in India, Burma, Japan and the Philippines. In each of these fields National Christian leaders far outnumber missionaries in the authoritative policy making organization of the respective missions. But two obstacles still remain. How shall the

National leader change his lifetime atitude toward the authority of missionaries? (This doesn't apply to the Philippines!) And how can the actual expenditure of missionary money, given from America, be accomplished in good heart and in wholesome spirit by National leaders who realize that they are not paying their own way? If this seems to us in America to be an oversensitive academic question, be assured that it is not so in the Orient.

This feeling arises from deeper sources than the differences in relative standards of living between missionary and National. If some gifts are thrice blessed as in Longfellow's words, some are also thrice cursed. The art of giving money directly to National Christians in mission lands, and the art of receiving such money demand a quality of Christian stewardship that is not native to the human heart.

The truth is that in our Baptist Board we have not yet made up our minds that we will risk the hazards of substantial direct aid to National Christian groups in place of, and/or along side of, support for our own missionaries. This is probably because we have long held to the ideals of "self-governing, self-supporting, and self-propagating churches." We have even talked about a missionary "working himself out of a job." We are beginning to think that this is questionable talk. Any of us who have been challenged face to face by Dr. Kagawa or by Mrs. Devadutt, or by other great souls, know for a certainty that we need such missionaries from Japan and India here in our American church. We always will. Missionaries should always go out to us from others, both to Christians and to non-Christians.

Surely then, Christian love can find a way around the intrinsic hazards of giving and of receiving money. We have not given up the quest in the realm of governmental grants-in-aid. A way can be found to help our Christian brethren and we shall find it.

Our Indian host did not spin out the nature of this problem. He was willing to hammer us quite bluntly with this question, "When will you grant us religious independence?" He even had a case in point.

In the heart of Delhi we drove up to a "store-front" church. Some sixty people were seated in it. A large sign proclaimed its purpose, inviting to its meetings all who pass by. Mr. Shaw was quite enthusiastic about this mission chapel. It was in large measure his own project. Two brothers acted as pastors. One was trained as an economist and earned a good (Indian standard) salary in government service. The other was an ordained preacher who had spent one year in school in the States. The church was "independent" of all

other missions and denominations except that a Negro group in America was sending gifts of money toward the pastor's support.

"That is how it ought to be," said Mr. Shaw. "Let them send money out of love for their Indian brethren, and not expect to rule." Dr. Proctor and I were new in India. We were guests in his home. We did not have much to say.

We found that we did not need to say much.

Mrs. Shaw is as consecrated and sensitive a Christian as I have ever met. When the raw savagery of religious fanaticism tore away all human restraints in mass murder of Muslim by Hindu and of Hindu by Muslim, Mrs. Shaw risked her life to rescue several Muslim men. In her own home she hid them. When the homicidal passions had subsided somewhat she let it be known that as a Christian she would give asylum to either Hindu or Muslim until such time as her home, too, might be engulfed. After partition of India, she created a home industry in little sheds in the backyard of her own home to employ Muslim weavers who were penniless and outcast. Such is her spirit.

The last day of our visit was frightfully hot. When the sun finally plummeted over the horizon and humid air began to distill great drops of dew on the lawn, we sought the comfort of wet grass on our feet and the cool night's breeze on our heads. I do not know how many hours went by as three of us sat on little wicker chairs under the night sky. I know that the darkness was kind. The silence was kind, too. I think it was the language of silence that at last gave us courage to speak.

Mrs. Shaw spoke quietly, "Mr. Cummings, we are troubled about Nalda. You have seen her. Always she has been the same, considerate of us, sweet to her sister. And I know she loves Christ, and that she prays. You have heard us talk about . . . As a Hindu he is admirable. He is always a leader in Parliament. Nehru trusts him. He has riches from his father's estate. But he is a Hindu.

"When we forbade Nalda to see him she became ill. Now that we have given our permission, she is radiant, as you have seen her. How can we let her go back to Hinduism? He will never become a Christian. She will never have a Christian home. What shall we do?"

There was no answer — but the night, and even the silence was kind.

When Mr. Shaw spoke at last he seemed to lose the exuberance of the day. "Mr. Cummings, we Christians are not prepared for what

Philippine Islands — The church at Pagalungen, Mindanao

The Orlinda Childs Pierce School, Matsuyama, Japan — The Prayer of Dedication for the new Moore Chapel.

CYPRUS

Rev. George L. Moissides A39
American Academy
Larnaca, Cyprus

EGYPT

Rev. James Wilson Pollock A52
c/o American Mission
Tanta, Egypt

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Mrs. Ai-Ching Jean Chen N50
Mr. Wei Sing Wilson Chen N50
Rev. and Mrs. John Ikenas N32
Miss Dorothy Inkenas N33
Rev. Alfred W. Kurzawa N45
Rev. Paul Alexander Peltscher N28
Rev. Osvald Tark N28
Mrs. Joseph Turner N30

Elende, Angola — The church building

The International Group at Andover Newton 1955-1956. Left to right: Mrs. Marl Bong Kim, Korea; Allan J. Parkes, Jamaica; Guiragos H. Chopourian, Cyprus; Masahiro Kano, Japan; Dr. J. Leslie Dunstan, Professor of Comparative Religion and Missions at Andover Newton; Tadaaki Kikugawa, Hawaii; Ndabaningi Sithole, Southern Rhodesia; and Mrs. John W. Phillips, who together with her husband is training for foreign service. Unable to be present: John W. Phillips and Johannes R. Wirsching, Germany.

is coming in India. The Constitution guarantees freedom for us now but we Christians are already suspect. We have seen the terror of the Mahasaba in the riots. Our Nehru can control things now. But when he goes, who shall be strong enough then?"

Silence came again but it was not so kind.

Mrs. Shaw took up the heart ache, almost in a whisper.

"We Christians are not ready. Our churches are not ready. They are divided. They wangle over position. Even in the chapel. You met Charles today. He is a disheartened man. For three months he gave up all and spent his time preaching in villages north of the city. He spent all his money. But the two brothers at the chapel will not share with him any of their missionary funds. I think they do not wish him to succeed. Mr. Cummings, why are Christians so cruel and so selfish?"

I could talk now. This question included me. So we talked, not as Indian and as American. We talked as sinners seeking the channels of Grace and trying to understand why it is said to be free when one must pay out all his pride to receive it.

What is new in Christian missions? At heart there is nothing new. There is Christ, the Son of the living God. There is man, always knowing better than he is doing, and always standing in the need of Christ's forgiving Grace. In parts of the world man may know of that Grace and in parts of the world he cannot.

Surely every living soul must be told Good News. And to hear it is to be forced to choose — whether the choosing be from meager story or upon profound study. And to choose is to discover that we are already chosen of Him.

This is the drama in which God casts us all. And the plot does not turn on the whim of external circumstance, overwhelming as it may be. It is the still small voice within that turns the drama and this citadel of consent God guards with his own power that souls shall not be doomed from without.

Most of the world does not believe this. There are times when all of us wonder why God continues to allow demonic cruelties to intimidate the will and seemingly block every channel of choice. But God has not left himself without witness in any land or in any life. Christian missions must make that witness explicit in Christ. The criteria of mission work are finally measured in the external drama of an individual soul, and these criteria have not changed.

Yet amid the slings and arrows of outrageous fortune, every messenger of Christ must preach and live out the Good News. Our catastrophic century has obliterated some of the sure methods of days gone by. We could catalogue at length the problems of witnessing in these days. On the foreign field they would include:

1. Purifying the Gospel in a process of continual revelation.
2. Making indigenous and strengthening the church, particularly in the face of mystical nationalism.
3. Achieving creative partnership.
4. Discovering how to give financial aid without harming the church.
5. Recognizing the leading of the spirit in "radical" forms of Church organization and Christian concern.

To analyze the problem is not to achieve the answer. Probably these are days that demand more sacred creativity on the part of missionaries than did the pioneer days. Bold statesmanship at the top may or may not open channels of service. It is the missionaries who must go down the channel. In truth, their creativity and devotion will probably do more to keep doors opening than the highest level decisions of denominational and council executives. This is not a call to individualistic, atomistic genius. It is a call to collective genius in every realm of consecrated Christian service.

Probably a missionary and his National brother will be driven to follow their Lord quite literally; they may be driven from country to country; after the first flush of surface flattery, they will quite likely be without honor among their own countrymen; their colleagues will come from honored and dishonored walks of life; they will have to take their cue from event to event and from success and failure; but in the end they will set their faces steadfastly toward some Jerusalem, understand that the servant is not above his Lord, but that it is enough that the servant be as his Lord in life, in death, and in victory.

THE CHURCH AT WORK IN RANGOON, BURMA

By Russell E. Brown

It was a number of years ago that a policy for missionary work was laid down in which the work of a Christian Mission Abroad was likened to the scaffolding used in constructing a building. The scaffolding is to assist in the construction of a firm structure, and when the building is complete, the scaffolding is to be taken down. In postwar years, with the uncertainty of how welcome foreign personnel would be in the countries of the Orient, it was felt that this process of removing the scaffolding and helping the building to stand alone, should be greatly hastened. In Burma this process is well under way, for within the last year, the Burma Baptist Convention and its national leadership has been assuming the major responsibility for the leadership of the Church of Burma.

In fact, it seems to us that a new kind of relationship is coming into being. It is not a case of removing the scaffolding and sending all the missionaries home. Instead, today we are constructing a chain of mutual helpfulness around the world. The missionary is in Burma today, not to direct the work and run the Church, but as an advisor, a co-worker, a specialist in a certain field, and often a subordinate to the national leadership. At the same time, nationals are travelling to other countries to encourage the churches there. Burma has supplied a Secretary for the Youth Department of the World Council of Churches in Geneva, Switzerland, and several Burmese have carried on effective short-term ministries in the United States in deputation work. We have the feeling that across the world we need each other. The Western Church needs the youthful vigor of leaders of the Younger Churches as much as the Young Churches need guidance and financial help from the West.

In my work at Immanuel Church, I am one of the four pastors of the church, which serves a congregation of about 1,000 members made up of five language groups. The Telugu pastors are an Indian national and a foreigner like me. The Karen and Chinese pastors are both Burma nationals. Recently one of our young church women, Miss Patricia Ling, has returned after four years of study at Eastern Baptist College and Seminary, U. S. A., and she will have the major responsibility for the Christian Education and Youth program of the church. We have a Christian Center program directed by a Chinese boy who is a Burma national. He is a student at our English Divinity

School in Insein. Our church office secretary and the church caller are Eurasians. These folks, together with an able group of laymen, are responsible for the organizational life of the church and they also do a great deal of the church calling. Much of my time is taken with personal work, preaching, preparation of candidates for baptism, and planning and initiating new programs or projects. But I feel that at all times my plans must be subject to the will of the church people themselves, who know so much better the customs of the land and what will be fitting. This mutual sharing in planning has been very valuable for me, and I feel I have grown a great deal in my spiritual life as I have come to understand better the religious feeling and attitude toward worship of the Christians here.

One of the most thrilling experiences for me in recent years has been the part our church has played in the organizing and developing of a new suburban church in a fast-growing community outside Rangoon. While I helped the first little Sunday School to get started in this community, my time has been very limited and laymen from our church have gone out to give assistance and supervision to the work. The Sunday School grew into a church, and suddenly land was given, and a building fund for a permanent church building got under way. Various churches and laymen throughout Rangoon came in to give leadership and financial support. We were able to secure 20,000 kyats from the American Baptist Mission Society toward a building, and the people locally have gone ahead to match that by raising as much again to complete a beautiful building. This was done mostly through lay leadership, and is a real tribute to the unselfish devotion of our Rangoon Christians.

Recently we had a month of evangelism in our church. The program was carried on by a woman evangelist, Miss Chowryappah, a Christian from Madras, India. She did not do large mass meeting preaching, but conducted her ministry mainly through personal conferences and prayer with individuals. Conferences and interviews would be held at the church; also she would go to homes to talk and pray with those requesting help. She touched the lives of many non-Christians in a wonderful way, and her program was most successful in terms of deep spiritual value. I was pleased that this was evangelism in the East, carried on by Easterners themselves.

As the Church of the Orient comes of age it has much to give to the Church of the West in vigor and devotion to the cause of Christ. The Gospel of Christ is at home in the thought patterns of the Orient. God grant that here where religion of one sort or another pervades all of life, the Gospel of Christ may have its fullest flowering.

THE CHURCH AT WORK IN OSAKA, JAPAN

By Stanley Manierre

Shortly after the Manierres, all five of them, landed in Yokohama language study began. And for nearly a year that work occupied practically my whole time. I must say that it is a difficult thing indeed to master the language of these people, yet it must be done if we are to be able to deal with them in words which carry meaning to them. At the end of that time we were assigned to work in the Kansai area (Osaka, Kyoto, Kobe, and Nara).

Being an area missionary is a great privilege. It means that we enjoy the rich fellowship of the pastors and members of some twelve churches in the Kansai Area. It is wonderful to be able to pray, plan, and worship with them and to share in the planning for the evangelization of Japan. Our responsibilities are most varied: there is Sunday preaching at least three times a month at various locations, helping to plan and set up a program for a new Christian centre which we are to build in the near future in the heart of Osaka, conducting tent evangelistic meetings in cooperation with the Japanese leaders, leading Bible classes, and spending as much time as possible in the continued study of the language.

Then there is our home, and that becomes an especially important part of the work we are doing. Here is a brief account of the things that now go on there. We have a Saturday evening Bible class of some thirty or forty members, largely university and working people. Members of this Bible class, when baptized, become members of the Baptist church in the neighboring town. Eight of our most zealous Bible class members are also the leaders of our Bible School on Sunday mornings here at our home. This Bible School takes in children from five years of age up through Junior High School. There is also a Bible School for first year High School students which meets on Friday afternoons. Then there are the English classes which we hold on demand. At present we are helping a young man prepare for his English conversation entrance examination for the International Christian University.

It seems as though every time we sit down to study or to prepare for a Bible class there is an interruption. But we have found that many times interruptions turn out to be blessings and opportunities for a personal witness to the power of faith. Time and again university students passing our home notice the sign board announcing our meetings and stop to enquire about the Christian faith. Recently one such

student dropped in and we spent about two hours talking with him about the Gospel of Hope. Before he left I offered prayer. Then he said, "Is it all right if I pray? I don't believe in your God yet; but is it all right if I pray?" I said, "Please pray, for God hears every sincere prayer." So he prayed for the first time. His prayer, translated, went something like this: "Dear God, I do not understand who you are. Help me to believe. In the world are many terrible things; but I have found that there is also much joy. I pray that peace may come to the world and I believe that you can bring this about. Amen."

Since coming to Japan we are constantly dealing with people who know little or nothing of the Gospel. This fact has made us put the Gospel truths into simple, direct language. We cannot take anything for granted; we must explain all the religious terminology we use; if we do not do this our message falls on ears that hear but do not understand. We are also learning that a missionary has to be a special sort of leader. That is, he has to go about his work in a special kind of way. The one inviolate rule, we have discovered, is never to do anything you can get a Japanese leader to do. Our job is to raise up native leaders and inspire them to win their own people to Christ. This working from behind the scenes is so much harder for us than getting out in front directing things like we did in the States.

We feel that our personal contribution to the cause of Christ here in Japan is in the work of personal evangelism. The opportunities for this type of work are great — on crowded trains, on busses, in the homes. We have many chances to witness to individuals in a person-to-person relationship concerning the glorious message of salvation through Jesus Christ. And this witnessing is the task to which all of us have been called wherever we may be.

THE CHURCH AT WORK IN HONG KONG

By Loren E. Noren

The influx of people into Hong Kong in the last few years has caused the population to increase between three and four times, until it now stands at approximately two and one-half million. You can easily imagine the strain that this has put on the government's facilities for sanitation, education, medical care, housing, and water supply. Added to this is the obvious need for large scale relief which has been swelled to almost incredible proportions by the steady series of "squatter hut" fires. These have rendered thousands homeless, for when one wooden hut catches fire, usually several hundred burn before the fire can be brought under control.

The churches in Hong Kong, as a result of the above situation, have been faced with unprecedented problems which carry with them unprecedented opportunities. For example, take our Swatow-speaking Baptist work. There are about 500,000 Swatow-speaking Chinese in Hong Kong (about one out of every five persons). Whole new communities have grown up in recent years. Some of these refugees are Christians and often it is a long way to a church. Since the war several new churches have been started but the needs are far beyond the financial ability to get accommodations for new congregations. We now have six churches and they are operating four other preaching chapels. All but one of these churches and chapels have inadequate building facilities. We need a sort of "Churches for New Frontiers" drive for Hong Kong.

Beside counselling with the above churches about the many opportunities and how to meet them, I have contact, too, with students in Hong Kong through the new interdenominational Christian College, "Chung Chi" (Worship Christ), which was started three years ago and now has plans for a new campus. I teach a class in Philosophy of Life. Many of the students are in process of forming attitudes toward life and are receptive to an intelligent Christian faith. As one student said the other day, "I had never really faced up to my philosophy of life but since coming to Chung Chi and being in contact with Christian students and professors, I have realized that I can no longer continue to ignore religion. I have been attending church and thinking deeply about Christianity and feel that soon I want to become a Christian."

Relief work involves both joy and pain. With the funds available we can only help a few with a little. But what joy that "little" creates! However, one never experiences the joy without the pain of the

knowledge that so many just as worthy and just as needy are going without. At Christmas time I secured through Church World Service over two tons of old clothes for our Swatow Baptists. Recently, eight families in one of our churches were burned out in a big fire. For between ten and fifteen dollars (U. S.), we were able to help each of these families to build a temporary shelter out of pressed board, with bed-boards and grass mats to sleep on, new bowls and chopsticks, and something to cook in. Never have I seen a ten dollar bill make so much difference in the life of a family. And they were the lucky ones! I saw many making their homes out of gunny sacks and others out of old pieces of tin they had picked from junk piles.

An interesting experience for me this year was an outdoor baptismal service for one of the chapels. It is not officially connected with any of our churches, but many of the folk are Swatow Chinese. They wanted to have this service out of doors in the ocean, and asked me if I would conduct the service. All of the Swatow folk whom I baptized that day were received into the fellowship of one of our churches later in the month. At a lovely setting at the seashore we had a very inspirational service. One of the leaders played the accordion, and together with the children's choir furnished some special music.

The candidates for baptism were all from a squatter village, and the following week I called on each of them. I wish that I could send you a tape recording of those visits. At the first home, the wife had just received a letter from China saying that her mother had passed away, and of course there was no chance of her going home for the funeral. At the second home, the husband had been struggling against the opium habit, and had gone for two months without indulging. The wife wanted us to pray for him as he strives to win the battle against that evil habit. At the next house, the mother asked us if we could help bring her child back from the hospital. She had gone that morning, but could not take the child home until the hospital fees were paid. Across the road, the woman's husband had recently taken a second wife, and this woman had been moved out of her own room into another little adjoining room that they used to keep the pigs in. These are but samples; but in every one of the sixteen homes there was a story different from all the others. The encouraging thing was that every one of those new Christians wanted the prayers and counsel of fellow Christians in facing the problems in their own lives.

I don't know why, but as I baptized those people, I found my attention focusing upon their hands as they clasped them together for the baptism, — hands which in every case told a story, and no two pairs of hands were the same. There were a few whose nails were

polished. There were a good number of strong male hands which showed the marks of healthy labor. There were many women's hands which showed age before their time, and not a few pairs of hands gave evidence of real material need. As I heard each person publicly affirm his faith in Christ and his decision to follow Him, I thought how wonderful it is that to Christ all hands are precious, and that all hands, once dedicated to Him, can be used by Him to His glory.

THE CHURCH AT WORK IN SOUTH INDIA

By An Anonymous Alumnus

The Christians of Zaladanki village led by an energetic teacher named G. Sundaraj, raised the equivalent of about five hundred dollars, and built the walls of a twelve by twenty-four foot hall. The Mission granted a similar amount for the roof. Around the parapet wall of the roof are two-foot Telugu letters spelling out the assertion that Jesus Christ is both Lord and Saviour of the whole world. These letters are complete perforations in the cement slabs set in the wall. The letters are large enough to be legible a quarter of a mile away. Even at night when a lantern is placed behind the letters, the light streams through the perforated letters and is a glowing testimony. Three other churches have this plan also.

Five acres more of the Kavali compound were disposed of to an association of local Christians at nearly market prices. This makes the third strip of land sold to Christians. The selling process is usually so full of risk to the missionary that he seldom does it more than once. In the above case it came as the lesser of two evils. A Hindu house colony group, armed with government authority took ten acres in spite of our protest, and then prepared to make further encroachment. By promptly offering to the Christians a strip surrounding their ten acres, the market value of their land went down to nearly zero, and a government inquiry showed gross misappropriation of supplies given. It was dissolved in debts. The Christians are slowly accumulating funds to make full payment this calendar year.

The possession of valuable and extensive land is no longer an asset to our Mission. It is a definite source of misunderstanding and trouble for Hindus and also Christians.

A wayside stall where matches, cigarettes, soda water, and similar small wares are sold in India is called a "bunk." They are usually thronged with loiterers who pass the time of day. So we rented one "bunk," hired a full time man to sell Bibles and religious literature. It has not proved a self-supporting plan, but it certainly has made a point of contact with hundreds of Hindus who would never even dream of coming near a church. A somewhat similar idea is the WAYSIDE PULPIT or Gospel Poster in front of our bungalow. Thousands have stopped to read, "What shall it profit a man to gain the whole world if he lose his own soul?"

American Christians have sent to me, for the evangelistic program in these four fields during the past year, a total of eighteen thousand rupees. The forty-eight organized churches of this area raised and spent during the past year over nineteen thousand rupees. The above figures do not include the missionary salaries, or institutional upkeep. But it does show that the Telugu Church has about reached the 50-50 stage. In spite of my absence from the field for most of the year, and the continued split in our Kavali Church, the cooperating churches recorded the highest number of baptisms in all the past thirty years. It was a trifle over six hundred. I specially thank God for the fine spirit of unity and consecration of our four Field Ministers, K. V. Prasad of Allur, M. Joshua of Udayagiri, D. Samson of Kavali, K. Krupadanam of Atmakur. They have the full confidence of their associates and God's work is prospering in their hands.

A SERMON

By J. Leslie Dunstan

The Church *IS* the Mission

Ephesians 1:9. For He has made known to us in all wisdom and insight the mystery of His will, according to His purpose which He set forth in Christ, as a plan to unite all things in Him.

Immediately after the resurrection of Jesus His followers began to speak of Him to their contemporaries. If we use our language we might say that they began to evangelize their neighbors. Certainly they did not act in ways that are described for us by that word, yet nevertheless, in their efforts to make clear to others who Jesus was and what He had accomplished they were setting forth the evangel. Jesus was the long-looked for Messiah; God had acted in man's behalf; man must repent and believe; soon the Christ would return and the Kingdom of God would be fully established. That was the message, and the disciples made sure that those who would listen heard it.

The mission of the church began when the church began. There was some confusion and not a little limitation of understanding in the business; yet that was to be expected. The Jews believed themselves to be God's chosen people and as such the company through which the salvation of all humanity would be brought about. And the Messiah had come, as was expected, within the chosen people. It was almost inevitable that those early church men would think of those who were drawn within the orb of Christ's power as being, by that very fact, drawn into the circle of the chosen. God's people and His Son were within the same company. So there was considerable perturbation and not a little dissension over what should be done with Hellenists and pagans who, when they heard of Christ appeared to be touched by His saving grace. Yet the work of preaching went on. And while there were Jews within the church who refused to acknowledge the possibility of there being a true relationship to God outside the bounds of the Hebrew religion, the majority accepted what happened as clear evidence of God's working.

The rapid extension of the Christian group, both through the work of the believers and through the persecution which drove many believers from Jerusalem, seemed to give point to some of the things Jesus had said. Christians remembered hearing the Master tell them "to go into all the world and preach the gospel." They included those

words in the story of Jesus' life, and as they confronted others with that story they were able to impress them with the obligation that was theirs because of their acceptance of Jesus as their Lord and Master. The mission of the church, that which was even then taking place, had been a command given by the Christ. Christ's words and the action of the church appeared to those people as cause and effect.

Perhaps this is the reason the Book of the Acts of the Apostles seems to be an extended sermon on the "Mission command." We do not, of course, know what was in Luke's mind as he wrote his second volume, but a clear mission pattern is discernible. The text comes in the first chapter: "Ye shall be my witnesses in Jerusalem . . . and to the uttermost parts of the earth." Then follows reports of the way the church spread to Antioch, Syria, Asia Minor, Macedonia and Greece. The Christian witness was done in ever widening circles from its original base in the capital city of the Jews. And the book adds evidence at every point of the fulfillment of Christ's promise that He would be with His followers as they served Him in the task He had given them. The church was a mission because that is what Jesus had commanded it to be.

And the fact of Jesus' command has served the church well throughout its history. There have been eras in the life of the church when the command was not heard, when there was no reaching out by the church to others. In those eras the church was weak and ungodly and deaf to all leadings by the Master. In such eras the missionary command has been the awakening signal calling the church back, not only to its world-wide duty but also to its true life. That was the case when the modern missionary movement was started in England by William Cary and in our own land when the young men caught by a storm under the lea of a haystack pledged themselves to work for the extension of Christ's kingdom. In those days the church in both countries had fallen on evil days, days of widespread secularism and anti-religion. But God's command, given by His Son was heard and both the missionary enterprise and the evangelical revival resulted.

Yet as time went by the early church came to see that the motive behind the church in its mission was not the order which Jesus gave. It might be possible to think that Jesus' words pointed up the work which the church did, but they were and could not be an adequate reason for that work. If someone had asked those church people why they went about telling others of Christ's life and death and resurrection, they might have answered that Christ had bid them do so. Yet that did not suffice to describe the full realities at the heart of their enterprise.

Laws and commands are notoriously inadequate as promoters and directors of conduct. It is too easy for men to disobey or to forget that which has been laid upon them. More than this, while Jesus gave directions as to what His followers should do He was not in any sense a lawgiver. He was a fulfiller of the law, one who insisted upon the full performance of all legal requirements; but He was man's Saviour, the one who lifted from man the burdens and limitations which the law imposed. The relationship which Christ had made possible between God and man was other than one of lawgiver and obeyer; that was the very relationship which had failed and which Christ had come to change. So that the early church came to understand their situation more deeply and to realize more clearly why they were a mission and why they had to fulfill that role.

And this same experience has been repeated again and again in the history of the church. Whenever the mission enterprise of the church was made to rest upon Jesus' command alone the enterprise grew weak because men found all sorts of explanations for their failure to obey. For more than a century and a half after the Reformation the Protestant church did nothing about taking the gospel to people who had not heard it. Men in the church pointed to the missionary order in the Bible but the church explained the order away: it was directed at the Apostles and not to the sixteenth century; it had already been obeyed and men across the world were responsible for their failure to respond. When the church depends for its mission upon our Lord's command there is little or no mission resulting. And this we learn once again in our day.

What, then, was it which the church came to understand about the reason behind the enterprise in which it engaged? Why did it become a mission? The answer was in the work Christ had done for men. In His life and His death and resurrection He had dealt with the hidden inner lives of men. He had made men aware of what they were fundamentally like and of how they denied the authority of God. At the same time He had offered men the assurance of God's forgiving love and of God's gift of new life if they would but stop trying to achieve righteousness by their own power and trust Him. Those who heeded this message and responded to Jesus found that their old life with its strivings and its anxieties and its judgments, the old life of self-aggrandizement and pride, was removed and a new life of peace and faith came in its place. More than this, those who passed through such an experience as this were drawn together into a unity, a brotherhood of people held together by the spirit that moved through them. Peter was a hard working, obscure fisherman, wresting a livelihood from the sea and maintaining a home and family.

His existence was determined by the circumstances in which he moved and his future by unpredictable shifts in fortune. His response to Jesus made him over; it unleashed the vitalities hidden within him; it called him to choices and loyalties that forced his growth; it brought under control his emotions; it put him into the company of those who like himself had accepted Christ's lordship. And that was what God did to men through Christ; He made men over and in making them over He formed a body of men of new life. There was, through Christ, a new creation.

After Jesus passed from the scene the brotherhood remained. The new people He had made continued on. And those who were in that company began to understand who they were and what they had to do. The spirit which was Christ's, the spirit He had given them, moved through them holding them together and becoming the motivating force for their actions. They were, as they put it, the earthly body through which Christ continued to carry on His ministry. This was the great vision which came to them. Paul stated it as clearly as any of them. The church, he said, was the very heart of God's plan for mankind. God had sent His son to fulfill His saving promise. Through the work of His Son some had been lifted into His kingdom. Now they were to be the medium through which He worked. They, the church, were to be God's continuing active ministry to all men. They were the plan by which all things were to be united through Christ who dwelt in their midst.

Now we can ask about the motivating power for the mission of the church. The answer is that the same power which makes the church results in the mission. The church which is true to what it ought to be is bound to be the mission to men outside its fellowship. And conversely, a group of people who have no interest in the spread of Christ's gospel and no sense of responsible participation in that spread are not in reality a church in the full sense of the word regardless of what they may call themselves. When God works through Christ to change a man's life He makes him into a new man and a witnessing man.

Soon after the missionaries had settled in the Hawaiian Islands they found lying in a ditch the court jester. He was a dwarf, blind, addicted to drugs and worn out by his evil ways; he had lost his job and had been ruthlessly pushed out to die. The man heard the message of the Christ and new life came. Immediately, he moved out among his own contemporaries and, as Blind Bartemaeus, was the means of drawing many into the church. The dwarf saved, was the dwarf missionary. And the same thing happened in the case of the Hawaiian

church. No sooner was it formed than it sent men and women to other Islands of the Pacific as emissaries of the Gospel. The church and its missionary enterprise are but two sides to the same thing.

Those illustrations are from a century and a half ago, but the evidence is the same today. Whenever men find new life through God's son, whenever there is a church built on Christ's spirit there is a missionary enterprise. The churches of India send men to Africa and the Pacific; the churches of the Philippines to Malaya and the East Indies; and the churches of the world plan together for a great variety of enterprises which set forth the Gospel to those who have not heard it. Missions are the inevitable result of God's saving work through Christ.

With this being the motive behind the work of the church, the specific responsibilities of the work can readily be stated, for since the church is God's mission to men, the church must deal with men in God's name. There are today multitudes of people who live in worldly kingdoms and strive for fuller lives through those kingdoms. One of the underlying causes of our present revolutionary world is that people everywhere are reaching out for a finer existence than the one they have and in that reaching out they are upsetting the ordered ways of living which for them have proved inadequate. To all such people the church has the message of a kingdom that has no limits and that is therefore adequate for all human yearnings. And the church offers such people a share in its brotherhood where all may find full freedom and growth, may find the very fulfillment for which they seek.

Again there are multitudes of people who now are sick and suffering and illiterate and lonely and underprivileged. The eyes of the Master are on them; His compassionate heart is touched by their need; His healing hands are reaching out with restoring power toward them. It is the church of which we speak, for the eyes of its people are the Master's eyes, the hearts of its people are the Masters' heart, and the healing He would do its people must do.

Again there are people in all lands now who are confused and hesitant. They are like sheep without a shepherd. They want to move forward, to find the pathway to a new day, the road to a more developed experience; but they do not know whom to follow. They hear the voices of many leaders, but they do not know how to choose. The church must speak to such folk and the church must be their guide. For the church holds within its keeping the Spirit which is both the way and the truth. Midst all the discord and struggle of our day the church is the voice of Jesus calling men to follow Him.

And just as in Jesus' day so in ours, there are those who would control the societies of men for their own benefit or because of their trust in their own beliefs. Some are political leaders, some are economic leaders, but whichever they may be they claim the authority of truth for themselves or for the positions they hold. They must be made to hear the voice of God, uttered through the church, challenging their pretensions and reminding them that judgment rests on all those who serve false Gods. The church cannot rest, as Jesus could not rest, until the powers of this world are called to account by the presence and the word of the Living God.

God has chosen to carry on His work for mankind through His church. One of the tests, then, of the reality of any church is its faithfulness in this mater. The very moment God wins a human being for Himself He makes that person into a witness for Him. All of that man's life, his actions, his interests and his desires, are bound to be focused on his job as God's mission. The very moment God brings a company of men together, whenever He causes two or three to gather in His name, He sets a mission in motion. This is God's way. For us, it is a judgment, a test as to how fully we have allowed God to enter into our affairs. It is also a description of what we are like when we are fully committed in faith to God's leading.